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AN

EXPLANATION

Of some Passages in

Dr. *BINCKES*'s

SERMON

Preached before the

Lower House of Convocation,

January the 30th, 170½.

With part of a Sermon Publish'd,

Anno 1649, at the *Hague*.

INTITULED,

The MARTYRDOM OF KING *CHARLES*:

OR,

His Conformity with Christ in His SUFFERINGS.

In a Sermon on 1 *Cor.* 2. 8. Preached at *Breda* before His Majesty of Great *Britain*, and the Princess of *Orange*. *June* ½, 1649.

London, Printed for *R. Clavel*, at the Peacock in St. *Paul*'s-Church-Yard, MDCCII.

AN EXPLANATION

Of some Passages in Dr. *BINCKES*'s SERMON, &c.

SIR,

I Thank you for sending me the *Resolutions and Proceedings of the House of Lords*, with relation to Dr. *Binckes*'s Sermon. I knew the Doctor's Temper so well, that I was not afraid to be the first Man who shew'd them to him. He was mightily pleas'd to find by this Printed Account of Their Lordships Proceedings, that there was no ground for the Report which had been spread in some Written Accounts, that his Sermon had been by the Lords Censured for *Blasphemy*; and He was the more pleas'd with this, when I assured him from you, that it was cleared from that Imputation, by the Unanimous Vote of the Whole Bench of Bishops, the most proper Judges in this Case. That foul Aspersion of *Blasphemy*, which had been cast upon his Sermon, by very

Ignorant or very Malicious Persons, He now looks upon as effectually wiped off by this Solemn Acquittal; and He promises himself, That whatever else shall chance to be Objected to his Sermon, no Private Person will for the future be so hardy, as to condemn any part of it as *Blasphemous*, after the Lords Spiritual and Temporal have in so Publick and Authoritative a manner judged the contrary.

As to the passages of the Doctor's Sermon *read* by their Lordships, and *propos'd to be Censured*; and upon which the Printed Resolutions followed; He expressed a great Deference and intire Submission to Their Lordships Judgment; and said, That how little soever he thought himself to have deserv'd so severe a Reprehension, He would not give himself leave to dispute the reasonableness of any Sentence, that carried with it the Name and Authority of the Lords Spiritual and Temporal Assembled in Parliament. Our Articles, He observed, had Taught us, That *General Councils had err'd ever in things pertaining to God*; but He would not presume to apply that Doctrine to a Court, from whence in many Cases of the highest importance there lies no Appeal. Their Lordships having been pleas'd to Resolve and Declare, That in his Sermon *there are several expressions that give just Scandal and Offence to all Christian People*, He thought himself bound to submit to Their Authority, without offering at a Vindication of himself; but at the same time he said, That should any one of those *Christian People* who are offended with his Sermon, point out to him the particular passages wherewith he is offended, and tell him the ground of his being so offended, He would do whatever in him lay for the removal of that Scandal, either by such an Explication as should prove him to have given no *just occasion of Offence*, or by such an Acknowledgment as might make amends for any He had unwittingly given.

He

He hath not yet had the fortune to meet with any of thoſe Chriſtians who are Scandaliz'd and Offended at the paſſages referr'd to by Their Lordſhips; and knowing not what particular Objections are made againſt them, cannot give ſo full and diſtinct an Anſwer as He otherwiſe would. But upon our reading together the Paragraphs cited as the occaſion of their Lordſhips Reſolution or Cenſure; I told him what I thought might appear moſt exceptionable in them; and to the exceptions which I framed (for they were not my own, but ſuch as I thought might poſſibly be made by ſome body or other) He gave me ſuch anſwers as ſatisfied me, and deſired me, That if I met with any one who was really offended with thoſe Paſſages, I would tell them what He anſwered for himſelf. I know You are as much concern'd for the Reputation of our common Friend as I am; and becauſe it may fall in your way to do him the ſame Service in Town, which I ſhall be ready to do him in the Country, I have herewith ſent You the ſubſtance of the Apology He makes for the Paſſages which are ſaid to give moſt Offence. The firſt Part or Paragraph of his Sermon taken notice of by Their Lordſhips is this,

And firſt, As to the near reſemblance between the parties concern'd, as well the Actors as the Sufferers, comparing thoſe in the Text with thoſe of the Day.

And here one would imagine, the latter were reſolv'd to take St. Paul's *expreſſion in the moſt literal Senſe, the words will bear,* and Crucifie to themſelves the Lord afreſh, *and in the neareſt likeneſs that could be, put him to an* open ſhame: *If with reſpect to the Dignity of the Perſon, to have been born* King of the Jews, *was what ought to have skreen'd our Saviour from Violence; here is alſo one not only born to a Crown, but actually Poſſeſſed of it. He was not only call'd* King *by ſome, and at the ſame time derided by others for being ſo call'd,*

but he was acknowledged by All to be a King; he was not just dress'd up for an hour or two in Purple Robes, and saluted with a Hail King, *but the usual Ornaments of Majesty were His Customary Apparel; His Subjects own'd him to be their King, and yet they brought him before a Tribunal, they judged Him, they condemned Him; and that they might not be wanting in any thing to set Him at nought, they spit upon Him and treated Him with the utmost contempt. Our Saviour's declaring that* his Kingdom was not of this World, *might look like a sort of Renunciation of his Temporal Sovereignty for the present, desiring only to reign in the hearts of Men; but here was nothing of this in the Case before us; here was an indisputable, unrenounced Right of Sovereignty both by the Laws of God and Man; He was the Reigning Prince and the Lord's Anointed, and yet in despight of all Law, both Human and Divine, He was by direct force of Arms, and the most daring Methods of a flagrant Rebellion and Violence, deprived at once of his Imperial Crown and Life.*

What may be suppos'd to be most offensive in this Paragraph, is either the Application of St. *Paul*'s expression to the Regicides, or the Resemblance that is made between the Parties concern'd as well Actors as Sufferers; or the Aggravation of the Crime of the Regicides above that of the *Jews* who Crucified our Saviour.

Now as to the Application of St. *Paul*'s expression to the Regicides, the Doctor observed, That the Crucifying of our Lord can be applied Literally to the *Jews* only; but by St. *Paul* it is applied, and therefore by us may warrantably be applied, to Other Sinners. Any application of it to other Sinners must be Figurative. But the Figurative sense of these words doth then come nearest to the Literal, when those Sinners who are in a Figure said to have Crucified our Lord, do in their Sins most resemble them who Crucified him according to the Letter. All Sinners, whilst they

they continue in the practice of those Sins for which Christ was Crucified and put to Shame, may in a large sense be said, *To Crucifie the Son of God afresh, and to put him to an open Shame*: But what is said of All Sinners in a wider sense, may still more appositely be said of Those Sinners, whose Crimes bear the greatest Analogy to the Sin of them, to whom alone the expression of St. *Paul* is applicable in it's first and most proper sense. The nearer Resemblance there is between the Sin of the *Jews*, and the Sin of the Regicides, the less forced is that Figure which applies to the Regicides what was said of the *Jews*. The Regicides did not in a Literal sense *Crucifie to themselves the Lord afresh*; for neither was King *Charles* the Lord, nor was he Crucified; but King *Charles* was in some sense God's Anointed; He was falsely Accused and wrongfully Condemn'd; He was put to Shame and to Death; *He followed the Steps of His Blessed Master and Saviour in a constant, meek suffering of all barbarous Indignities, and at last resisting unto blood, and even then according to the same pattern, praying for his Murderers*; He in these regards bare a near Likeness to our Saviour; those who persecuted Him did in many respects bear as near a Likeness to the *Jews* who persecuted Christ; the Murderers therefore of the King, may, tho' not in a Literal sense, yet in such a Metaphorical sense as comes nearest the Literal, be said to do, what all Sinners may also in a Figurative sense (but further remov'd from the Literal) be said to do, *viz. To Crucifie to themselves the Lord afresh, and to put him to an open Shame.*

All the fault therefore of this applying of St. *Paul*'s expression to the Regicides, must consist in the Resemblance which is thereby intimated to have been between the *Jews* and the Regicides; between our Saviour and King *Charles* the Martyr. If therefore the making of that Resemblance can be justified, this Application will at the same time be

prov'd

prov'd to be inoffensive. Now the Doctor doth readily own that Some sort of Likeness between our Blessed Saviour and the Holy Martyr, between Crucifying the Lord and Beheading the King, between the fact and guilt of the *Jews* and of the Regicides, was intended to be imitated both by the Application of these words of St. *Paul*, and by other Passages of his Sermon; and He thinks that He has not only the examples of many Pious and Eminent Divines of our Church, (who in their Sermons Preach'd and Printed on the same Occasion have made the same Parallel) but also the Authority of the Church it self, which in the Office of the Day alludes to the same Resemblance, to justifie Him in the use of a Comparison which He did not first make, but found made to his hands; made not only by Private Men, but by Publick Authority. To have Equall'd King *Charles* to our Saviour must have given just offence to all Christians; to Compare Him to our Saviour, can He thinks justly offend no true Members of that Church which hath so compared him. The Doctor in imitation of the Church hath taken notice of the near Resemblance between the Sufferers, *those of the Text, and those of the Day*: But the Doctor, as well as the Church, hath taken due care to maintain the Præeminence of the One above the Other. The Divinity and Impeccability of Christ is by Him all along asserted: That the King was Frail and Peccant, is by Him frequently and plainly affirmed. Concerning the Former we find these Declarations, *When they had done their worst, he* [our Saviour] *does his best, and that both as God and as Man, as the one he Forgives, and as the other he prays*, p. 5. Again, p. 6. *This our Saviour, being God as well as Man, and knowing their Hearts, was sensible of.* Christ is said, p. 12. *Neither to have been conceiv'd in sin, nor to have been any way subject to the laws of it.* Concerning the Latter we have these acknowledgments, *The Prince whom God was pleased*

to

to ſet over us, was no way exempted from Humane Frailty; had no other guard againſt ſin, when ſurrounded with temptations, but only a true ſenſe of Religion, and the uſual aſſiſtances of Grace, which may be depended on by all that make a right uſe of them. It is plain from theſe paſſages that the character of the Sufferers is abundantly diſtinguiſhed, and it was hoped that a Compariſon ſo guarded againſt miſ-conſtruction would not have offended. Nor doth the Aggravation of the Sin of the Regicides above that of the *Jews*, which is another thing that may poſſibly be objected to the Doctor, any other ways carry the appearance of Offence, than as the repreſenting the Sin of the Regicides to be the greater, may be thought to imply, that the Perſon by them Murder'd was Greater than the Perſon put to Death by the *Jews*. A ſuperficial Reader when he finds the Crime of the Kings Murderers magnified in ſome regards above that of the *Jews*, may, upon the firſt view, apprehend, that ſuch Aggravation ſuppoſes that the Perſon ſlain by the Regicides was Superiour to the Perſon kill'd by the *Jews*; but any one that attends to the paſſages that have been cited, in which the tranſcendent Dignity of the One above the Other is ſo plainly expreſt, will be convinc'd that there is no room for ſuch miſapprehenſion. The Sin of the Regicides is in the Sermon repreſented greater than the Sin of the *Jews*; not in General, but in Some reſpects; not in regard to the ſeveral Perſons ſuffering, but in regard to other Circumſtances. The *Jews* are repreſented as Not knowing, the Regicides as Well knowing what they did. The *Jews* are ſhown to have been Ignorant, the Regicides to have been Appriz'd of the Dignity of that Perſon whom they Perſecuted. The Perſon Crucified by the *Jews*, is own'd to be infinitely greater than the Perſon Beheaded by the Regicides; but the Dignity of Chriſt was not ſo great in the Opinion of His Murderers, as was the Dignity of the King in the Opinion of thoſe who

Murder'd *Him*. The *Jews* and Regicides were both heinous Offenders; the Sin of the *Jews* was in Many respects greater than that of the Regicides; but Some circumstances may be alledged in favour of the *Jews*, which cannot be pleaded in favour of the Regicides: One transgress'd through Ignorance and Unbelief; the Other Sin'd with their Eyes open, Knowingly, and being well aware of the Dignity of the Sufferer, that he was God's Anointed. Our Saviour pleaded for the Former that they might be forgiven, because *they knew not what they did*; the same plea cannot be made for the Latter, who knew what they did. Had the Former *known what they did, they would not have Crucified the Lord of Glory*; But the Latter knowingly put to Death their Lawful and their Acknowledg'd Sovereign; But now this difference in the Actors doth no ways affect the quality of the Sufferers: It doth neither advance the One, nor detract from the Other: The King is not made more than a Man, our Saviour is not made less than God, tho' the Murderers of the King are in respect of their greater degrees of Knowledge, charged with greater degrees of Guilt than the Murderers of our Saviour. That the King was in any One respect superiour to our Saviour or Equal to Him, is an Assertion which the Preacher from his heart abhors, and which He has not as He conceives any way insinuated; but that the King was by the Regicides thought to be a Greater Person than Christ was thought to be by the *Jews*, and that therefore those who Murder'd their Prince, Knowing Him and Owning Him to be their Prince, were upon that One account more Criminal than those who Crucified their King, Not-knowing what they did; is all that the Doctor intended to say, all that He thinks He has any where said, and which He thought might have been said without giving any just Scandal and Offence.

The

The next Paragraph cited in their Lordſhips proceedings is this,

The fact of this day was ſuch a vying with the firſt Arch-rebel, the Apoſtate Angel Lucifer. *It was ſuch a going beyond the Old Serpent in his own way of Inſolence and Pride, that it is no wonder if he then began to raiſe his Head and ſet up for Dominion in this World, when thus warm'd and enliven'd by a fiery Zeal in ſome and Rage in others to the degree of Drunkenneſs, Thirſting after and Satiating themſelves in Royal Blood, and in which reſpect only heated to the degree of Frenzy and Madneſs, the plea in my Text may ſeem to have ſome hold of them, Father forgive them for they know not what they do.*

The Defence which the Doctor made of this Paragraph, as far as I can recollect it, was to this purpoſe:

That to Rebel againſt an Earthly Prince is a greater Sin than to rebel againſt God, or ſo great, is a Propoſition juſtly deteſtable by all Chriſtians, and by the Doctor as much deteſted as by any One; but that the Rebellion of Subjects againſt their King may be innocently compared with the Rebellion of *Lucifer* againſt God, He might reaſonably think becauſe in the book of *Homilies* He finds it ſo compar'd. In the beginning of the firſt *Homily* againſt Willful Rebellion; Lucifer *is ſaid to be the firſt author and founder of Rebellion, he is the grand Captain and Father of Rebels*; and at the end of the third *Homily* are theſe words, *Where moſt Rebellions and Rebels be, there is the expreſs ſimilitude of Hell, and the Rebels themſelves are the very Figures of Fiends and Devils, and their Captain the ungracious pattern of* Lucifer *and Satan the Prince of Darkneſs.* The ſcope and deſign of the *Homilies* is to ſhew, That all Rebellion of any kind is as well againſt God as againſt the King, as being a Violation of His Laws, and a Renunciation of the Allegiance we owe to Him whoſe Vicegerent the

King

King is. The Regicides therefore did, tho' not ſo Immediately, yet as Truly Rebel againſt God as did the Apoſtate Angels: Their Rebellion againſt God, their crying *we will have no Religion, we will have no God*, is what the Doctor was exaggerating in the Paragraph preceding the words cited in the Proceedings; and becauſe the one depends upon the other, I here give you the words which drew on this expreſſion of *vying with* or *going beyond the old Serpent*. *The cry of our perſecuting Rabble was not in behalf of their Church, and for the King in poſſeſſion againſt any other, but on the contrary they were reſolv'd to deſtroy both the One and the Other, they were for no Biſhop no King at all; whoever reigned muſt not any longer be God's Vicegerent but theirs, and when men can bare fac'd, profeſſedly, even with noiſe and clamour, go thus far, they may very well be ſuppoſed to go a little further and ſay to themſelves as what they mean though they will not tell it to every body; Now that we have got power into our hands we will be our own Maſters, we will have no Religion, we will have no God.*

Men may talk of Religion, nay Men may pretend to act upon Principles of Religion and Godlineſs by way of cloak and diſguiſe, but nothing leſs than Atheiſm *at bottom, can in any one that gives himſelf time to think, ſuffer wickedneſs to grow to ſo exorbitant a pitch as this, and keep his Conſcience down and in ſo abject a condition as not to fly in his Face. We may blame the Age we live in, and impute the corruption of it to the liberty encouraged ſometime ſince by an eaſie Prince; but it is plain that the foundation of it was laid long before in a Rebellious People, in a Generation of Men that had no Fear of God before their Eyes. The fact of the day* thus ſpringing from Atheiſm, and complicated of Rebellion and Irreligion and a direct Denial of God, was what the Doctor by way of exaggeration ſtiled, *a vying with the firſt Arch-rebel, the Apoſtate Angel* Lucifer, *and going beyond the Old Serpent in his way of Inſolence and Pride.* He all along ſuppoſes the Rebellion

Rebellion of the Regicides to have been accompanied with Atheiſm, a Sin which He thinks can't be charged on the Devils, *who believe and tremble*; He took care to repreſent the King's Murderers as acting upon Atheiſtical as well as Seditious principles before he ventured to compare them with the firſt Arch-rebel, or to ſay that they *vy'd* with him, or *went beyond him*. Some Chriſtians may think the Doctor uncharitable in ſuppoſing thoſe Men to have been Atheiſts, who have been ſometimes number'd among the Saints: but no Chriſtian, he hopes, will be offended with him, or judge him Prophane or Irreverent for thinking worſe of Rebellion againſt God together with Atheiſm, than of Rebellion againſt the ſame God without it.

The Doctor does not pretend to have us'd ſo much caution in expreſſing Himſelf, or to have been ſo accurate in His Language, as that no words of His ſhould be capable of being miſ-underſtood; that Senſe of them which He ſuppoſes thoſe who have diſapproved them, to have taken them in, He agrees with them to condemn; but in what Senſe He intended them, He may without breach of modeſty, and with all due reſpect to his Superiors, pretend to be the moſt proper Judge; that Senſe He profeſſes to have now ingenuouſly and ſincerely declared, and He hopes ſuch Declaration will be ſufficient to remove that Offence, which He never intended to Give, nor apprehended would have been Taken. If any Expreſſions in his Sermon have given juſt Offence and Scandal to any Chriſtians, He very freely and heartily begs their Pardon, and doubts not to obtain it. But He hath not the ſame hopes of being forgiven by thoſe Men, if there be any ſuch, who are angry at Him not for any Indecent or Offenſive manner of aggravating the King's Murder, but for the bare Condemnation of the Fact; He doubts not but what the Lords thought fit to do upon this Occaſion, proceeded from a pure zeal againſt any thing that might poſſibly Scandalize Chriſtians:

But He is inform'd by ſome who obſerv'd the riſe and progreſs of the clamour rais'd againſt his Sermon, that Some men have ſhown a great Indignation againſt it, who have not upon other occaſions diſtinguiſhed themſelves by their Zeal for the Chriſtian Religion, and who have taken all Occaſions to aſperſe the Memory of King *Charles* the Martyr, and to ſhew their diſlike of all Sermons preach'd on the 30*th* of *January*.

From Men of theſe Principles the Doctor expects no Mercy; but He hopes that all Unprejudiced Perſons will be ſatisfied with the Explication he has here given of the Paſſages excepted againſt. Ingenuous Readers will not underſtand words in a Bad Senſe which are capable of a Good One, nor put ſuch a conſtruction upon them, which tho' they may poſſibly bear, the Author cannot be thought to have intended. The Doctor hopes that the general courſe of his Doctrine and Converſation has been ſuch, as to give no juſt Scandal to any Chriſtian; and He promiſes himſelf, that no One who is acquainted with his Character, will ſuſpect him guilty of deſigning to Offend and Scandalize Chriſtians by any thing deliver'd in this Sermon or in any other. Expreſſions may be capable of ſeveral Grammatical Senſes, but it hath been always thought that they ought to be taken in that preciſe Senſe, in which there is reaſon to think the Author meant them. The Doctor ſhew'd me a Sermon on the ſame Subject, Preach'd and Publiſh'd *Anno Dom.* 167$\frac{4}{5}$. by the then Dr. *Burnet*, the now Right Reverend the Lord Biſhop of *Sarum*. In which diſcourſe there are ſome Expreſſions that ſeem to ſound as harſhly, and to be capable of as ill a Senſe as any in the Doctor's. It is there roundly affirm'd, *That the never enough lamented Villany remember'd on this day* [the 30*th* of *Jan.*] *did exceed all the common meaſures of Wickedneſs ſo far, that there is nothing in any Hiſtory like it*; and in another Sermon the ſame Perſon upon the ſame Occaſion ſays the ſame thing,

thing, *January* 30*th*, 168⅞. It *was so unparallel'd a Wickedness, as to have had no pattern in any former Age.* Now if there be nothing like the *Villany* of the day in Any History, the Apostacy of *Lucifer* and *Crucifixion* of our Saviour, which are related in the Sacred History fall short of it, and the Bishop as well as the Doctor will be Censurable for having aggravated the Sin of the Regicides above that of the *Jews* who Crucified Christ, or the Angels who Rebell'd against God.

Not that it is hereby meant to be insinuated, as if the Expressions in the Bishop's Sermons were Scandalous or Offensive to Christian People; but it is pleaded in behalf of the Doctor, That the same favourable allowances should be made him, which other Writers, more Eminent than he, stand in need of.

The very Resolution of Their Lordships is not expres'd with so much niceness and severity of Language, but that it is capable of a wrong Sense put upon it, which it will bear according to the strict rules of Grammar. Their Lordships words seem to import that there are *several expressions in the Sermon that give just Scandal and Offence to All Christian People.* Now it is certain matter of fact that the Expressions condemn'd, do actually give no Scandal or Offence at all to You or Me, nor to several Others, who would be very unwilling not to be thought Christians; they did not to the Auditory that desired the Publication of the Sermon. We may therefore be well assured that Their Lordships did not mean that these Expressions give Offence, but that they are apt to give Offence; they are such as tend to give Scandal and Offence, and it is our want of Apprehension and Zeal, or the like, that we are not Scandaliz'd and Offended with 'em.

We perhaps are the less Offended with them, because We can give our selves some account, why the Doctor might express himself with great Vehemence and Warmth a-

gainst

gainst the *Villany of the day* (as my Lord of *Sarum* expresses it.) His Language may happen to vary a little from what Mens ears have been us'd too of late upon the same Occasion. We know that He was bred from his Infancy by an Old Cavalier, and was instructed in Divinity at the Feet of a Venerable Prelate, who was an Ornament to the Age he liv'd in; and that He has all along been us'd to the Language of those Men, who have spoke of the Murder of King *Charles* the Martyr with the utmost Abhorrence and Detestation. To shew that He trod in the steps of such as were once accounted truly Orthodox, He gave me the perusal of the first Sermon that ever was Publish'd upon this Subject, Preach'd by one of King *Charles* the Second's Chaplains at *Breda*, and in those days before Men's Abhorrence of the Fact was cool'd, highly applauded. I have transcribed part of it and herewith sent it to you; You will find several Expressions in it which are more exceptionable, than any in the Doctor's Sermon, and which He told Me, He should not have us'd, nor would be thought to approve; but the Text is so very like that which the Doctor pitch'd upon, and is manag'd in a manner so much resembling His (as to the carrying on the Parallel between the Sin of the *Jews*, and that of the Regicides) that it will not be easie to give a Good reason (whatever guesses some may make) why the same way of handling this Subject which met with so much Applause in 1649, should give so much Offence in 1701.

Part

Part of a Sermon Preach'd at *Breda*, before His Majesty of Great *Britain* and the Princess of *Orange*, *June* $\frac{3}{13}$. 1649. The Title whereof is, *The Martyrdom of King Charles, or His Conformity with Christ in His Sufferings.*

1 COR. II. 8.

Which none of the Princes of this World knew, for had they known it, they would not have Crucified the Lord of Glory.

TO clear the passage unto my Text, I must shew unto you the Coherence of these words, &c. The Persons accused are the Princes of this World, they are charged, 1. With Ignorance of the Wisdom of God. 2. With an heinous and horrible Murder, *They Crucified the Lord of Glory.* Every circumstance doth aggravate the Murther.

1. The Person Murder'd is the *Lord of Glory.*

2. The Death inflicted on Him was *Crucifixion*, the most Shameful and Accursed Death in the World.

3. The Perſons who did this, were *They* his own People.——

I have now done with my Text, but not with the Princes of this World; for I am to preſent unto you another ſad Tragedy, ſo like unto the former, that it may ſeem but *vetus fabula per novos Hiſtriones*, the Stage only changed and new Actors enter'd upon it, other Princes of this World, yea, of the *darkneſs of this World*, Far worſe than Pilate, the High Prieſts, the Scribes and Phariſees, who have lately Murder'd (if not the Lord of Glory, yet I am ſure) a Glorious Lord; though not Chriſt the Lord, yet the Lord's Chriſt, God's Anointed. This is a Parricide ſo Heinous, ſo Horrible, that it cannot be parallel'd by all the Murders that ever were commited ſince the World began, but only in the Murder of Chriſt. And indeed the Providence of God gave me firſt Occaſion to inſtitute this parallel, for that Day that our Gracious Soveraign was Murder'd——as His Majeſty was at Divine Service, the Chapter that was Read unto Him was the 27*th* of St. *Matthew*'s Goſpel, which contains the Paſſion of Chriſt; and that Chapter was Read not by choice, but by the direction of the Rubrick——the Murther to be acted was like unto that which in the Chapter is deſcribed: And indeed you will find it very like unto it, if you will but conſider the three Circumſtances which I before obſerv'd in my Text, The Dignity of the Perſon Murther'd, the Kind of Death that He Suffer'd, and the Quality of the Murderers.

The Perſon that was now Murder'd was not the Lord of Glory, but a Glorious Lord, Chriſt's own Vicar, his Lieutenant and Vicegerent here on Earth within his Dominions. And therefore by all Laws Divine and Humane He was privileged from any Puniſhment that could be inflicted by Men: Albeit He was as inferior to Chriſt, as Man

Man is unto God, the Creature unto the Immortal Creator, yet was His privilege of inviolability *Far more clear than was Christ's. For Christ was not a Temporal Prince, his Kingdom was not of this World*, and therefore when he vouchsafed to come into the World and to become the Son of Man, he did Subject himself unto the Law.——He liv'd as a Subject, paid tribute unto *Cæsar*, he submitted unto *Pilate*'s jurisdiction, acknowledging that he had Power given him from above. But our Gracious Sovereign was *well known* to be a Temporal Prince, a free Monarch, and their *undoubted* Soveraign, to whom they did all owe and had sworn Allegiance; and therefore he could not be judged by any power on earth.——Those monstrous Traitors have sacrilegiously *invaded God's Throne and usurped his Office*, whose peculiar it is to be judge of Kings.——They have overthrown the Order of God and Nature, dissolved the bonds of human Society, bringing in a mere confusion and dissipation of all things.

This was such a thing as hath not been known since the World began. Pilate knew by the light of Nature that a King is not to be put to Death, therefore he said unto the *Jews*, *Shall I Crucifie your King?*——The chief Priests as impudent and malicious as they were, did not deny the proposition, that a King is not to be put to Death, but they denied the assumption that Jesus was their King, saying, *We have no King but* Cæsar. But these Murderers *are worse than the Jews*, for they *confess'd* him to be their King, and yet took upon them to Judge, Condemn, and put him to Death. And as they are *worse than Jews*, so are they worse than Pagans; for *Tully* pleading before *Cæsar* for *Deiotarus* King of *Galatia*, albeit he was but a Tributary King, yet he doth challenge that privilege unto him saying, *ita inusitatum est Regem capitis reum esse ut ante hoc tempus sit inauditum.* For a King to be guilty of Death is such a thing as hath not been heard of.

And

And as they are *worse than Jews* and Pagans, so they are even worse than Devils, for the Devils never rise up against their Prince, tho' he be as bad as can be; but the Puritans rage against their King be he never so good, as indeed our Gracious Soveraign was the *best of Kings*. *Never was there any Prince that sate upon a Throne that was beyond him for Piety and Prudence*, for all Heroical and Christian Graces. —— As he was the Lord, and their Lord, he had no Superior on Earth and so could not be Tryed, as he was a Glorious and Gracious Lord he ought not to have been Condemn'd. As Christ was above the Law, being the Son of God, so was he above the Censure of humane Laws, he being King. As Christ was most Innocent, there was no Guile nor Guilt found in him; so was he Innocent of all the Crimes objected against him. As he was a King he did Represent God's Person here on Earth, and as he was a Good King full of Grace he was *a most lively Image of Christ*, so lively an Image of him, that amongst all the Martyrs that followed Christ unto Heaven bearing his Cross, never was there any who expressed so great Conformity with our Saviour in his Sufferings, as he did.

And this will further appear by the second circumstance in my Text, the Kind of Death that he Suffered, which was not the Death of the Cross but æquivalent unto it; for two things were in the Cross which made it so odious, Pain and Shame; the Apostle joins them together, *Jesus endured the Cross despising the Shame*. Our Soveraign Suffer'd both; I begin with the Pain. Indeed Christ's Cross began at his Cratch, for no sooner was he Born than Persecuted by *Herod*, and his whole Life afterwards *was a perpetual gain-saying of Sinners*. So I may say of our Soveraign, that the Ten last Years of his Life was such a gain-saying of Sinners; all that time he fought with Beasts even with unreasonable Men, who were resolv'd to be satisfied

with

with nothing but with the utter deſtruction of him and his. To bring that to paſs, firſt of all they did aſperſe him with many foul and falſe Calumnies againſt their own Knowledge and Conſcience, only to render him odious unto his People; *they ſlander'd the Foot-ſteps of God's Anointed*, their *Tongues* and their Pens too *were ſharper than Swords, piercing deep into his Soul.* Many Scandalous Pamphlets were every day caſt abroad, which (as he ſays in his Book) *like ſparks in great conflagrations did fly up and down to ſet all places on fire.* From every Pulpit was ſounded a trumpet to Rebellion, the Embaſſadors of Peace being made the Heralds of War. And as our Saviour by the *Phariſees* was called an Impoſtor, a Deceiver and Perverter of the People, a Blaſphemer, a *Samaritan*, and one that had a Devil; ſo ſuch Language and worſe too was beſtowed upon his Sacred Majeſty by a *Phariſaical* brood of Men, who are great pretenders to Religion, but utterly void of it, *They have a ſhew of Godlineſs but have denied the power thereof.* When our Saviour was at *Jeruſalem*, the *Phariſees* ſtirr'd up the People to ſtone him, whereupon he withdrew himſelf: So when the King was at *Weſtminſter*, Tumults were rais'd, Stones and Blaſphemies caſt out againſt him, that he was fain to remove from thence; and then they cry'd out againſt him for deſerting his Parliament. Being thus forced to retire they ſeized all his Houſes and Furniture.—They hunted him like a Partridge from Mountain to Mountain, that he might have juſtly taken up the complaint of our Saviour, *The Foxes had holes and the Birds of the Air had neſts, but himſelf had not where to lay his Head.*

As our Saviour was rejected of his own People, *He came unto his own and they received him not*, ſo was our Soveraign rejected by his own People, they would not own him for their King, but diſclaim'd his Authority, and yielded their Service unto his enemies, and *as the* Jews *denied the Holy*

One and the Juſt, and deſired a Murderer to be granted to them; ſo they denied their Holy and Righteous King, and deſired the Parliament might Rule over them; in this they preferred Robbers and Murderers worſe than *Barabbas*, chooſing rather to live in Bondage under their Iron-yoke, than to enjoy the Liberty of Subjects under the Peaceable Government of a moſt Gracious King. —— As our Saviour was tempted, ſo was our Soveraign tempted to Diſtruſt, to Perjury, to Sacrilege, to Atheiſm, tempted to deny God by forſaking his Religion and deſtroying the Church, which his Righteous Soul abhorred. As the Devil made great proffers unto Chriſt of all the Kingdoms of the World, ſaying, *all theſe things will I give thee, if thou wilt fall down and worſhip me*: ſo great proffers were made unto our Soveraign that they would make him a Glorious King, if he would humble himſelf unto his Parliament, and worſhip the Idol which they had ſet up. Beſides his Soul was daily tortured with reiterated unreaſonable propoſitions and inſolent demands, as abſurd as thoſe which the Devil made unto Chriſt. —— Our Saviour was mock'd, *they wagged their Heads at him*; ſo our Soveraign had the tryal of cruel mocking. Chriſt was reviled, ſo was our Soveraign by his Enemies, eſpecially their falſe Prophets. Our Saviour was ſpit on; ſo was our Soveraign.——Our Saviour was bound; ſo there was an intent to have bound our Soveraign, as himſelf obſerved on the Scaffold, by the rings which were faſtned to the Block.——At laſt our Saviour ſuffered Death, ſo did our Soveraign, at the very ſame hour of the Day, for our Saviour gave up the Ghoſt at the ninth hour, which is our three of the Clock in the Afternoon; the ſame hour put a period to our Soveraign's Life, and to the happineſs of Three Kingdoms.

I have now taken a brief view of the Pain; in the next place conſider the Shame, and then you will ſee a perfect Croſs. What greater Shame and Diſgrace could be offer'd

offer'd unto a King, than inſtead of a Royal Train, a guard fitting the Majeſty of his Perſon, to be watched and warded, and dragged from place to place by the common Soldiers, the moſt Rude and Barbarous of all People. But in this he was like unto his Saviour alſo, *they came againſt him, as againſt a Thief with Swords and Staves.* Our Saviour was hurried from place to place, from *Annas* to *Caiaphas*, from him to *Pilate*, from *Pilate* to *Herod*, from thence back to *Pilate* to the Common Judgment-Hall. So was our Soveraign hurried from the Iſle of *Wight* to *Hurſt-Caſtle*, from thence to *Windſor*, from *Windſor* to St. *James*'s, from thence to *Weſtminſter*, to the Common Judgment-Hall, to be Tried as a Malefactor at the Bar, where no Priſoner was ever Tried but in the Kings Name and by his Authority.---They pretended Juſtice and Religion to cover their Perjury and Parricide, and ſo did eſtabliſh iniquity by a Law, and father their Sin upon God, who is the Author of Juſtice. And as his Trial was Publick and Diſgraceful, ſo was his Execution: it hath been a cuſtom to hang notorious Traitors before their own doors for their greater ſhame. So did they put our Soveraign to death, in a moſt inſulting manner on an open Scaffold erected before his Royal Palace, as if they mean'd to bid a defiance both to God and Men. Now join theſe together, and tell me if ever any Man might more juſtly than he take up that complaint, which was utter'd in the Perſon of our Saviour by the Spirit of Prophecy. *Behold and conſider all ye that paſs by, if there be any Sorrow like unto my Sorrow.*

Let us now ſee how he did bear this, even as his Saviour had done, *who for the joy that was ſet before him endured the Croſs deſpiſing the Shame.* Like his Saviour when he was reviled, he reviled not again, *but was led as a Sheep unto the Slaughter, ſo opened he not his Mouth.* As Chriſt prayed for them that Crucified him, ſo did our Soveraign pour out many Devout Prayers for his Enemies.——As Chriſt wept

over

over *Jeruſalem*, ſo did our Soveraign over his Three Kingdoms.——As Women beholding Chriſt's Paſſion wept; ſo many Women beholding their Soveraign on a Scaffold wept bitterly; unto whom he might have ſaid, as our Saviour did unto the other, *Weep not for me ye Daughters of* Jeruſalem, *but weep for your ſelves.* Chriſt gave himſelf for the Church, he dyed for the People; So our Soveraign in another ſenſe gave himſelf for the Church, and dyed for his People, for he might have ſaved his Life if he would have conſented to deſtroy the Church and inſlave his People; ſo that (as he ſaid on the Scaffold) he was the Martyr of the People, Martyr'd by them and for them. When our Saviour's Agony began, he prayed unto his Father that the Cup might paſs from him, but with a Submiſſion unto his Will. So was our Soveraign frequent and inſtant in Prayer to God, but as for removing the bitter Cup he was to drink, he prayed only with a ſubmiſſion unto the Will of his Heavenly Father. When our Saviour was in his Agony, *there appeared an Angel unto him from Heaven ſtrengthning him*; ſo Almighty God did from above miniſter abundance of Comfort unto our Soveraign, otherways it had not been poſſible for him to have endured his Croſs with ſuch cheerful patience as he did. When Chriſt was apprehended, he wrought a Miraculous Cure for an Enemy, healing *Malchus*'s Ear after it was cut off; ſo it is well known that God enabled our Soveraign when he was in Priſon, to work many wonderful Cures even for his Enemies, and yet all that could not move theſe hard hearted *Jews*, who ſought his Life, he might have ſaid unto them as our Saviour did unto the other, *Many good Works have I ſhow'd you, for which of them do you perſecute me?* When our Saviour Suffered there were terrible ſigns and wonders, for there was Darkneſs over all the Land, the Earth did ſhake, the Rocks clave aſunder, the Veil of the Temple was rent, and the Graves were opened: So during the time of our

Sove-

Soveraign's Trial, there were ſtrange ſigns ſeen in the Skie, in divers places of the Kingdom. When our Saviour ſuffered, the Centurion beholding his Paſſion was convinced that he was the Son of God, and feared greatly; ſo one of the Centurions who guarded our Soveraign beholding his moſt Chriſtian, Pious, and Magnanimous Carriage was convinced, and is to this day ſtricken with great Fear, Horror, and Aſtoniſhment. When they had Crucified our Saviour they parted his Garments amongſt them, and for his Coat (becauſe being without ſeam it could not eaſily be divided) they did caſt lots: Even ſo having Crucified our Soveraign, they have parted his Garments amongſt them, his Houſes and Furniture, his Parks and Revenues, his Three Kingdoms, and for *Ireland*, becauſe it will not eaſily be gained, they have caſt lots who ſhould go thither to Conquer it, and ſo take it to themſelves. *In all theſe things Our Soveraign was the lively Image of our Saviour.* *Thomlinſon.*

As the Murderers of our Soveraign reſemble the Crucifiers of our Saviour, ſo we find them acting all the ſame Parts. And firſt *Judas* who Sold his Maſter, of all that Conſpired againſt Chriſt is moſt odious, for he was his Diſciple, his domeſtick Servant, one whom he truſted with his Purſe, and yet he *his familiar Friend, who did eat of his Bread, lift up his heel againſt him.* So our Soveraign was ſold at a greater price than our Saviour, by thoſe who had as near a relation unto him as *Judas* had unto Chriſt; for they were his Country-men, brought up with him, his Servants and familiar Friends, whom he truſted with his Purſe, with his Counſels and with his Perſon, cheriſh'd in his Boſom and inrich'd with many Princely Favours. In many reſpects *they were far worſe than Judas*, for when *Judas* ſold his Maſter, he thought he would not have ſuffered but have eſcaped by a Miracle as he had ſometimes done before: This is the conjecture of the Fathers

and may be probably gather'd out of the Text, for it is said, *Then* Judas *when he saw that he was Condemned repented himself:* So that before, he thought it should not have come to that, but that Christ would have escaped and he gone away with the Money. But the *Judas's* who sold their Soveraign knew very well that he could not escape, being deliver'd into the hands of his Enemies. Again *Judas* saw not the horrour of his Sin before he had committed it, but those Men *saw and knew very well,* what a Horrible Fact it was to deliver up their King——Finally *Judas* repented, was swallowed up of Sorrow, confessed his Sin, made Restitution, for he gave back the Money and made some Satisfaction too, for he took revenge upon himself, when he betook him to the Halter. But we see not as yet so much Repentance in these *Judas's.*——

We have now taken a view of the Actors in both Tragedies and of their several parts. In the third place, if you will consider their proceedings, you will find them alike too, saving that the proceedings against our Soveraign were *more illegal* and in many things more Cruel. Their accusation against Christ was only general, That he was a Blasphemer, a Deceiver, and one that perverted the Nation.——So was the charge against our Soveraign general, and as far from Truth too, That he was a Tyrant, and which is ridiculous, a Traitor, but they could prove no particular Crime against him:——Finally they are more malicious than the *Jews* because they committed this parricide more directly *against their Knowledge and Conscience,* for the *Jews* did not clearly know that Jesus was the Christ; expecting a *Messias* to come with great Pomp and worldly Glory, they were offended at the baseness of his Birth, and many of them seduced to believe that he was an Impostor; therefore said our Saviour, *Father forgive them for they know not what they do.* And St. *Peter, through ignorance ye did it*; and our Apostle, *if they had known it,*

they

they would not have Crucified the Lord of Glory. But the Murderers of our Soveraign *knew very well* that he was their King, their undoubted Soveraign, and a moſt pious Prince, and yet even for that cauſe and no other, but becauſe he was their King, they put him to Death.——The true cauſe that moved them to Crucifie Chriſt was Envie, which *Pilate* obſerved, *for he knew that for envy they had delivered him:* So the ground of all the proceedings againſt Our Soveraign was Envy and Malice; but if you will ask me the reaſon why they did ſo much malign him, none can be given but becauſe he was their King. For as the *Jews* ſaid, *whoſoever maketh himſelf a King ſpeaketh againſt Cæſar:* So I may ſay whoſoever is a King, though made by God, as he was, ſpeaketh againſt the Parliament: for it is as inconſiſtent with the grounds of theſe Mens Religion to have a King, as it is to have a Biſhop; that Text which they formerly miſapplied againſt Biſhops, *the Kings of the* Gentiles *exerciſe dominion over them, but it ſhall not be ſo among you*, I ſay that Text now fits their turn better againſt Kings, than it did againſt Biſhops; for indeed between Kings over *Gentiles*, and Miniſters of the Goſpel there is no right oppoſition; but between Kings over *Gentiles*, and Kings over Chriſtians there is a fit *antitheſis:* and ſo howſoever the *Gentiles* have Kings, yet they being Chriſtians will have no King over them. And now tell me whether Kings will not rather deſire to have their Subjects Pagans than ſuch Chriſtians, as they are, who are worſe than the Rebels mentioned in the Goſpel; They ſaid only *nolumus hunc regnare*, but our Reformers are come to *nolumus ullum regnare ſuper nos; they will have no King at all.* They are the true ſeed of *Korah*, they have riſen up againſt the King and the Prieſt upon the very ſame grounds; they are all Holy, and therefore need no Biſhop to direct them; and the Lord is among them and therefore they need no King to Govern them.——But as it is ſaid in the Parable, *when*

the

the Lord of the Vineyard cometh, he will miserably destroy those Wicked Men, so we all know he brought a fearful destruction upon the Nation of the *Jews*; and certainly he will bring the like upon these Murderers who have followed their Example and *gone far beyond them in all manner of Wickedness*.

Thus you see that as the Princes of this World Crucified the Lord of Glory, so others worse than they have Crucified our Glorious Lord. I wish my detection of their Murther might find such Success as St. *Peter*'s discovery had in the first Sermon that he Preach'd *Acts* 2. When he had convinced them that Jesus whom they had Crucified was Christ, *They were pricked in their hearts, and said, Men and Brethren what shall we do?* They Repented and became very Zealous to advance the Kingdom of Christ; so let us be zealous to advance the Kingdom of our Glorious Martyr in the Person of his Son.

That the Doctor may not be thought to be the only Person who has drawn a Parallel between the Sin of the Regicides and that of the Jews, *the Reader is desired to cast his Eye over the following Passages extracted out of Sermons preach'd on the same Occasion. It would be easie, if necessary, to multiply Citations of the same Nature, out of Sermons preach'd on the same Subject. which have not been heretofore judged Scandalous and Offensive.*

Dr. Gilbert Burnet *now Bishop of* Sarum, *on the* 30*th of* January, 167⅘.

THAT never-enough-lamented Villany we now remember, did exceed all the common measures of Wickedness so far, that as there *is nothing in History like it*; so when the World is some Ages older (if such an action be not an Omen that it's end is near) this will scarce gain credit,

credit, but be look't on as the Tragical contrivance of some deeply melancholy Wit. To see a Soveraign Prince brought to the Pageantry of a mock Trial, and by a Court made up of his own Subjects, on a pretence of Justice sentenced to lose his Life, not in the corner of some Prison, but in the chief City of his Dominions, and in the most eminent place of it; is an Evidence of the degeneracy of the Age we live in, that would dare to act *what in former Ages none would have thought on.* *Pag.* 2.

So much Blood-shed, rapine and contempt of all things Sacred and Humane; and all was compleated in this Crime, beyond which, *Wickedness could go no higher.* In a Case so much *without precedent* as this, it is not to be imagin'd that a Text wholly pertinent can be pick'd up. *Pag.* 6.

It had no pattern in any former Age. *Pag.* 17.

Dr. Burnet, January *the* 30*th*, 1681. *before the House of Commons.*

AN *unparallel'd Wickedness:* it cannot be forgotten, it cannot be forgotten by others, and by us it ought not to be forgotten; the whole World look'd on with Amazement, not knowing whether more to admire the heinousness of the Crime or the Wickedness of the Actors, or the Patience and Constancy of the Sufferer, the cry was loud on Earth but much louder in Heaven. *Pag.* 2.

Dr. Littleton, January *the* 30*th*, 1677. West-minster-Abby. *Text,* *Shall I Crucify your King.*

SEE the malice of his Adversaries, conspiring to put the Lord of Life to Death, and to expose the King of Glory *to an open Shame.* *And Pilate deliver'd him to be Crucified.* And this is the business of the Text, *to which the*

be sorry for the days sins for ever. Were it not that our Blessed Martyr met with such a President in his Tryal, as has no *president in all story*; one so far *transcending Pilate* in all the ill qualities of an unjust judge, that instead of taking the Royal Sufferer's part, was all along controuling and aberating the horrid Murder; and *Pilate* himself who sentenced the Holy Jesus shall rise up and *condemn the Men of that Generation. The Regicides were worse than the* Jews. Never any Man in all the complexion of his Griefs so near *resembled his Saviour.* Thou Oh Sun! never beheldest either before or since, but when thou sawest the Son of God hanging on the accursed Tree; and in all the passages of it, this dismal Royal Scene came so *near that of our Saviour's Passion*, that had this Martyr'd Prince lived before Christ, he had been a most incomparable Type of him, as he is now the *exactest Copy of the Blessed Original that all History can produce.*

If it be Villany in the highest, for a Child to cut his Father's Throat; if an unpardonable Impiety *to attempt upon the Blessed God, which was the Sin of the Evil Angels*, who are therefore thrown into an irrecoverable State of Damnation. Rebellion I say was their Sin which therefore is said to be as the Sin of Witchcraft, that is diabolical and almost impossible to be Repented of.——And such was *this horrid Murder of the Lords Anointed*, a Sin which carries so deep a tincture of Hell in it, of so complicated a mischief that it is the Violation of all Laws Divine and Humane. *The boldest Transgression of all plain rules of Duty.*——A Sin that hath made the Land not only an *Aholdama* but a *Maranatha* hardly to be expiated but by a total excision and a total extirpation.——All that can be said is not enough and yet what more can be said. Alas! this is not all.

A Sev-

Sermon preach'd by Dr. S. January 30*th*, 1685.

E (*meaning King* Charles *the Martyr*) was a true and perfect transcript of Christ. *p.* 8.

Bishop of *Ely.* 168°.

THere was never *such a crime as this committed, an unparallel'd Villany.* King Charles the Martyr might have ed the Lamentation as fittest for him of any Man. *Is it thing to you all ye that pass by? Behold and see if there be rrow like unto my Sorrow which is done unto me wherewith e Lord hath afflicted me in his fierce Wrath.* Pag. 8. The egicides have been altogether Monstrous beyond all Exmple. *Pag.* 14. *The Murder of his Majesty exceeded all other stances of Cruelty and Wickedness since the World began.* ag. 15.

As Christ was King of the *Jews*, and the Proto-martyr, he was in a special manner an *Idea of this Sacred King nd Martyr.*

Dr. Comber *on the Office for the* 30*th of* January.

THere *is so exact a similitude between the sufferings of Christ and our Martyr, that there needs nothing to apply o exact a Copy to its Original.* Pag. 106.

The Royal Martyr does as justly deserve the title of a Saint, as any that ever bore that Name. *Pag.* 114.

He was conformable to the Sufferings of Christ, and imitated his Example, and followed his Steps *more nearly than any other Martyr did.* Pag. 115.

Christ

Christ was born King of the *Jews*, but they renou
his Government, mortally hated him, persecuted him
tinually and *thirsted* for his Blood, which at last
Cruelly shed under pretence of Zeal for their Nation
their Laws; *the parallel is clear, it needs no illustration.*

FINIS.

ADVERTISEMENT.

A Prefatory discourse to an Examination of a late Boo
Entituled an Exposition of the Thirty nine Artic
of the Church of *England*, by *Gilbert* Bishop of *Sarum*
with an Examination of some passages in the Preface to t
Exposition, by way of Appendix to the foregoing discour
By a *Presbyter* of the Church of *England*.

Memoirs of the Two last years of that unparallel'd Prin
King *Charles* the First, by Sir *Tho. Herbert*, Major *Huntington*
Colonel *Edw. Cooke*, and Mr. *Hen. Firebrace*; with the Characte
of that Blessed Martyr, by the Reverend Mr. *John Diodati*
Mr. *Alexander Henderson*, and the Author of the Princel
Pelican. To which is added, the Death-bed Repentance o
Mr. *Lenthal* Speaker of the Long-Parliament; extracted ou
of a Letter written from *Oxford*, *Sept.* 1662. Both Printed for
Rob. Clavel.

ERRATA.

Page 6. line 5. for *imitated* read *intimated.*